Capitall Hereticks,

OR,

The Evill Angels

embattel'd against

St. MICHAEL.

Being a Collection, according to the order of Time, (through out all the *Centuries*) of the chief of the Antient *Hereticks*; with their *Tenets*, such as were condemned by General *Councels*.

Faithfully Collected out of the most Authentike Authors.

By *R.B.* Gent.

Heu primæ scelerum causæ Mortalibus ægris,
Naturam rescire Deum—

London, Printed for *William Sheares*, at the Bible in *Bedford* street, and in the *New Exchange*, 1659.

BIBLIOTHECA · BODLEIANA

A

MUSTUR ROLL

of the evill Angels embatteld against S, *Michael.*

Being a Collection, according to the order of time, (throughout all the *Centuries*) of the chiefe of the Ancient *Heretikes*, with their *Tenets*, such as were condemned by Generall *Councells.*

Faithfully collected out of the most Authentike Authors

By R. B. Gent.

Sil. Ital

Hen prima scelerum causa Mortalibus aegris
Naturam nescire Deum

London, Printed for WILLIAM SHEERS, and are to be sold at his shop in S Pauls Church-yard at the sign of the Bible 1655.

To Sir *I. P.* Baronet.

SIR,

I Send you heere an Assize Booke, or rather a Treatise of Poysons; to peruse which, I had not given you the trouble, had not your own commands obliged mee to it: for what my memory faild me of in our last discourse upon this subject of Heretikes, *I have, to comply with your desires, turn'd over those few Treasuries*

of Common places wherewith my reading hath furnished mee. And now you may behold the Locusts creeping out of the bottomlesse Pit in their orders, and heave all their severall tones; for I have according to the order of time given you the names of all the chiefe Heretikes with their positions throughout all the Centuries. Here are none but such as were condemned by Generall or Oeconomicall Councels: Nor is there any Author quoted but it is not of a venerable name.

I might have inserted more of this deluded gang, but when one followed another allready condemned, and lick't but up his vomit, I have omitted him, for there is a kind of transmigration of Heresie, which needs no proofe to such as live

in

in this Age, wherein her womb is more fruitfull of monsters then Africk.

This Bedroll I submit to your judgement, which is abundantly able to supply any defect you may finde therin.

Capitall Heretikes in the severall Centuries.

Heretikes in the first Century.

I.

SIMON MAGUS *An. Dom.* 55. *or thereabouts.*

HE was a *Samaritan* borne. Of him and his Sorcery and the great opinion the *Samaritans* had of him, we read *Act. cap.* 8. *verse* 9. *&c.* He was the Head and beginner

ginner of Hereſie. *Euſeb. lib. 2. cap. 13.* He affirmed,

1. That he himſelfe was the Father, Son, and Holy Ghoſt, and that he was worſhipped of all people by divers names.

2. That *Chriſt* did ſuffer no hurt of the *Jewes*, for hee was *Chriſt. S. Jeronym. contra Lucifer.*

3. That any man might lie with any woman; for this was no ſin.

4. That the world was made by Angels, and that an Angel redeemed Mankind.

5. Hee denied the Reſurrection.

6. He thought that the gifts of the Holy Ghoſt might bee bought with money. *Act. ch. 8. verſ. 18.* And therefore that

ſin

ſinne of him is called *Simony.*

II.

CERINTHUS *about the yeere 69.*

He is ſaid to be a *Jew* by birth: he lived at the ſame time with *Saint John the Evangeliſt, Irenæus lib. 3. cap. 3.* He taught,

1. That *Jeſus* our Saviour had for his Parents *Joſeph* and *Mary*, and that at his Baptiſme *Chriſt* deſcended on him, who (ſaith he) is called the *holy Ghoſt*, by whom hee did all his Miracles; when *Jeſus* was to bee crucified of the *Jewes*, then *Chriſt* left him, and went up againe into Heaven. *Epiphanius Hereſ. 28. Hiſt. Magdeburgenſ. Cent. 1 lib. 2. cap. 5.*

2 That *Christs* Kingdom after the Resurrection should be an earthly Kingdome, and that men then should live in all fleshly lusts and pleasures together for a thousand yeares. *Euseb. hist. Eccles. lib.* 3, *Eccl. Hist. cap.* 14.

3 He denyed the divine nature of *Christ*, and said, that he had onely a humane Nature, and that he was not yet risen from the dead, but he should rise hereafter. *Irenæus ut Supra.*

4 He affirmed that the old Law, and all the old commandements and precepts belonging unto it were to be kept together with the new Law or Gospell, and that therfore

Circumcision

Circumcision was necessary for every one that would be saved. *Philastrius lib. de hæresibus.*

III.

Ebion *An.* 80. *or thereabouts.*

He taught with *Cerinthus*,

1. That *Christ* was but a meere Man. *Hilarius. lib.* 1. *de Trinitate.* And therfore the *Gospell* of *Saint John* was written to confute him. *Hieronymus. lib. de Eccles. Scriptoribus.*

2. That when *Iesus* was thirtie yeares old, there descended on him and dwelt in him another Person, who was called *Christ*: and thus *Jesus* and *Christ* dwelt and were united together. *Irenæus lib.* 1. *Cap.* 25. *and* 26.

26. *Epiph. hæres.* 30. *& Niceph. hist. Eccl. lib.* 3. *cap.* 13.

3 He agreed with *Cerinthus* in the rest of the Heresies touching Circumcision, and keeping all the Law of *Moses*. *Epiph. Irenæus. & Niceph. ut supra.*

IV.

MENANDER *Anno* 81. *or thereabouts.*

He was the schollar of *Simon Magus*, and lived about the same time with *Ebion and Cerinthus*. He held

1 That the world was made of Angells, and that these Angells could be overcom by no meanes but by *Art magick*.

2. He denyed *Christ* to be a true

true Man. and

3 Affirmed himselfe to be the saviour of the world, and that he came from Heaven to save mankind, and that all who would be saved must be baptized in his Name. *Euseb. lib.* 3. *cap* 26. *August. lib. de hæresibus. Niceph. lib.* 3. *cap* 12.

V

Nicholas *of Antiochia.*

He was one of the seaven first Deacons. *Act. cap.* 6. Ver. 5. He having a fair wife, and being accused of being jealous of her gave leave to any that would lie with her. *Clemens Alexandr. lib.* 3. *Strom.*

Others taking occasion of this

this fact of his, thought it Lawfull for any man to have the company of any woman, whom they themselves would like. Against these men *Saint John* doth write in the *Apocalips cap.* 2, *ver.* 6, *Epiphanius* saith that they taught Venery to be so necessary that those men who used it not every week, on Friday could not bee saved. *Epiph. lib.* 2, *Tom.* 2. *hæres.* 25. Of these *Nicholaites S. August.* and *Philastrius* doe speake, *lib. de Hæresibus. S. Jerom in epist. de Fabiano lapso. Niceph. lib.* 3. *Eccles. hist. cap.* 15. The English notes upon the prementioned 2. *cap.* of the *Apoc.* in the *Remish Testament*, saith, that this *Nicholas* was not onely thought

to

to have taught community of wives, but also that it was lawfull to eat of meates offered to Idols. *Idolothita.*

Heretikes in the second Century.

VI.

SATURNINU *circ. An. Dom.* 118.

He was borne at *Antioch.* He held many opinions of *Menander* and *Simon Magus.*

1. That the World was made of seven Angells, without the knowledge of God the father. *Tertul. de Heresibus.*

2. That *Christ* was but the shaddow of a man; for he had neither the true body nor soule

of

of a man, and thus he fulfilled the myſtery of our Redemption. *Philaſter Brixienſis.*

VII.

BASILIDES *Ann.* 124.

He taught,

1. That *Chriſt* did not ſuffer, or was crucified, but *Simon* of *Cyrene*. *Euſeb. Cæſarienſis lib.* 4. *Hiſt. Eccl. Cap.* 8. and *Aug. lib. de hæreſibus.*

2. He turnd away men from ſuffering Martyrdom, affirming that it was no ſin to deny *Chriſt* in the time of perſecution.

3. That the Angells made 365 Heavens, and that theſe Heavens made the world. *Aug.* and *Philaſt. de Hæreſibus. Niceph. lib.* 4. *cap.* 2.

GNOS-

VIII.

GNOSTICI. *circ. Ann.* 129.

Theſe were the moſt vile *Hereticks* in filthineſſe of all others. *Epiph. l.* 2. *Tom.* 2. *hæres.* 25. their tenets were.

1. That the ſoule was made of the ſubſtance of God, and that bruit beaſts had reaſon as man hath.

2. That there were two Gods, a good God, and an evill God, and that this evill God was the Creator of all things *Philaſt. lib. de hæreſibus. Niceph. lib.* 4. *cap.* 2. *& lib.* 2. *cap.* 24.

IX.

CARPOCRATES.

Hee lived at the ſame time with the *Gnoſticks*, and is ſaid to bee the Author of their Hereſies.

ſies. *Irenæus lib.* 1. *cap.* 24. He taught.

1. That *Chriſt* was a meere man, born of the ſeed of *Joſeph* and not of the B. Virgin *Mary*. That hee was a good man, and that therfore (after he was crucified) his ſoule went up into Heaven, but his body is ſtill in the Grave. *Euſeb. Lib.* 4, *cap.* 7.

2. He taught that the world was made by Angells.

3. That there was no Reſurrection. *Gloſſa. in cap.* 15. *Leviti.*

4. He rejected the Old Teſtament, as not Canonicall Scripture. *Aug. de heres. Niceph. lib.* 4. *cap.* 2. *Philaſtrius*, and *Tertul.*

X.

CEDRON. *circ. An.* 144, taught.

1. That there were two beginnings

ginnings of al things: a good God from whom came all good, and an evill God, from whom came all evill. *Hilarius. li. 6, de Trinitate.*

2. That *Chriſt* was neither born of a woman nor had fleſh, neither did hee truely die and ſuffer, but hee did ſeeme to die and ſuffer. *Aug. lib. de heres. cap.* 21

3. That the Law of *Moſes* was evill, and came from an evill beginning; and this opinion was imbraced by his ſcholar *Marcion*, as alſo by *Manichæus. Tertul. ut ſupra. Irenæus. lib.* 1. *cap* 28.

VALENTINIUS

XI

VALENTINIUS *circ. An.* 150.

Affirmed,

1. That *Christ* brought his flesh with him from Heaven, and took no flesh of the B. Virgin, but passed through her as water doth through a Conduit pipe. *Tertul. lib. contra Valentinianos.*

2 That ther are two beginnings of all things, *Profundum. i. e.* the *deep*: and *Silentium i. e. Silence*: these being married together had issue *Unaerstanding* and *Truth*, which brought forth three hundred *Æonas*. viz. thirty Ages or Angells; and of the 130 *Æon* were the Devill

vill and others born, who made the world *Philaſt. lib. de Hæreſibus.*

XII.

MARCION. *Ann. Dom.* 155. *or thereabouts.*

Was firſt a *Stoick*, then a *Chriſtian*, he followed *Baſilides*, *Cedron*, and *Valentinius* in their errors. *Policarpus* called him *Primogenitum Satanæ*, i. e. The Devills eldeſt ſon.

1. Hee Baptiſed them who died without Baptiſme, ſaying that *S. Paul* did will him ſo to doe. 1, *Cor. cap.* 5, *V.* 29. *Theophylact. in com. ſuper locum.*

2. He taught that marriage was unlawfull, and that it was

a great ſin to marry. *Hier. lib. 1, contra Jovinianum.*

1. That *Cain*, the *Sodomites* and all wicked men were ſaved, becauſe they did meet *Chriſt* when hee deſcended into Hell, but the Patriarches and Prophers are ſtill in Hell for not meeting of *Chriſt*, for they thought (ſaith hee) that *Chriſt* came to tempt them. *Iren. lib. 3, cap. 4. Ter.* and *alii.*

XIII.

Tatianus. *circ. Ann.* 173.

Hee was of *Syria*, and the Schollar of *Juſtin Martyr*, and continued a good Chriſtian as long as his maſter lived, but after his death hee ran into many Hereſies.

Hereſies. His Scholars were called *Encratitæ* becauſe of their continency.

1. Hee held that *Adam* was damned.

2 That it was not lawfull to eat the fleſh of any creature, for it came from the divell.

3. He forbad marriage, and drinking of Wine, and ſaid that the Divell was the Author of theſe alſo. *Irenæus lib.* 1, *cap.* 31. *Clemens. lib.* 3. *Strom. Epipha. lib.* 2. *at the end of the third Tome.*

XIV.

APPELLES *about the yeare* 178.

1. That *Chriſt* tooke not his fleſh of his mother, but of the elements

elements, the which hee reſtored to them again after his Reſurrection, and ſo hee went into Heaven without any body, or Flesh at all. *Euſeb lib. 5. cap. 1, Aug.* and *Philaſt.*

2. He taught with other Heretikes that there were two Gods, a good and a bad God. But he did not teach that theſe two Gods were two beginnings, but one beginning; for the good God made the bad God, and hee being bad made the world bad like himſelfe. *Aug. de Hæ eſdem cap.* 1.

3 He ſaid that the Prophets did contradict one another in their Propheſies, becauſe ſome of them had the ſpirit of the good God, and ſome of the bad.

Euſeb.

Euſeb. lib. 5. hiſt. Eccl. cap 12.

4 He put out theſe words. *i e John. cap. 4. ver. 2 and 3. Quicunque ſpiritus confitetur Jeſum Chriſtum in carne veniſſe ex deo eſt.* &c. i. e. *Every ſpirit that Confeſſeth Ieſus Chriſt to have come in fleſh is of God.* &c. For theſe words doe prove the incarnation of *Chriſt*, and confute his firſt Hereſie, *Niceph, hiſt, Eccl, lib* 4, *cap* 28.

XV

MONTANUS *about the year.* 181.

Affirmed,

1 That he had the *Holy Ghoſt* and that the *Apoſtles* had not.

2. He did baptiſe the dead.

3. He did allow the firſt

marriages, but not the second, and permitted them who were married to be seperated when they themselves would.

4. He did take away Repentance, affirming that sinners could never have their sins pardoned by Repentance.

5. That the *Apostles* and *Prophets* understood not any thing that they had written, but were *Areptitii*. *Euseb. lib. 5. cap. 15. & 18. Epipha. Theodoretus. Socrates.*

Heretikes in the third Century.

XVI

ELCHESITÆ, *Anno Dom.* 239 *or ther abouts.*

They had their name from *Elchesae* an *Arabian*, they defended the ſame hereſies with the *Ebionites*, and ſaid that it was no ſin to deny *Chriſt* in the time of Perſecution, if then they did reſolve in their Hearts that they would be conſtant in the faith of *Chriſt*, for God ſay they, doth regard more the Heart then the tongue. *Euſeb. Hiſt. Eccl. lib. 6. cap.* 18.

XVII

MELCHISEDECHIANI *Ann.* 240.

They thought that *Melchisedech* was not a meer man, but a Power of God greater then *Christ*; because that *Christ* was of the order of *Melchisedech*, *Psa*, 110, *ver*, 4: *Aug*, *lib*, *de hæresibus et Epiph*, *Hæres*, 55.

XVIII

NOVATUS *and Novatiani, circ. Ann*, 250.

They were also called καθαροὶ, *i.e*, *Puritanes*. for they thought themselves purer then others.

1. They would not receive any

any into the Church after they had denyed *Chriſt*, albeit they did repent. *Cyprian. in Epiſt. contra Novatianum.*

2. They taught that Repentance will not profit them who ſin after Baptiſme. *Philaſt. lib. de hæreſibus.*

3, They did rebaptize them who had beene baptiſed of the Catholikes. And

4. They would not receive them into their Congregation who were married to a ſecond wife after their Baptiſme. *Euſeb. lib. 6, cap. 43, Aug. de hæreſibus.*

XIX.

SABELIUS *An. 260. vel. circ.*

Hee was the ſchollar of

Noetus, these two and *Peraxeas*, and *Hermogenes* with them, did confound both the number and difference of the *Persons* in the blessed *Trinity*: for they defended that the *Father*, *Son*, and *Holy Ghost*, were but one *Person*, who had three names, and who was sometimes called the *Father*, sometimes the *Son*, and sometimes the *Holy Ghost*. Hee in the Old Testament as *God the Father* did give the Law. He in the new Testament as *God the Son* was made man, and died. He in the time of *Pentecost* as *God the Holy Ghost* came downe on the *Apostles*. *Niceph. lib. 6, cap. 26*, These Hereticks were also called *Patropassiani*, because they say that *God the Father* died

ed for us. *Aug. Serm.* 2, *Dominicæ poſt feſtam Trinitatis.*

XX.

SAMOSATENUS, *Ann.* 273.

Hee was borne in *Syria* and followed the *Hereſies* of *Cerinthus* and *Ebion.*

1. He taught that the *Son of God* came not down from Heaven, but had his beginning in the Womb of the *Virgin. Aug. in Catalogo Hereticorum.*

2. That the *Son of God* is not a *Perſon*, neither is hee eternall as his father is, nor the ſubſtantiall word of his father. But is as a word that is uttered by the mouth, and ſo paſſeth away with the breath thereof. *Philaſt. de hæreſibus.*

Yet this *Son of God* (saith he) was a just man, and by reason of his good life might bee thought rather to have deserved the name of *God* then any other man. *Niceph. lib. 6, cap. 27.*

XXI.

MANES *from whom came the Manichies.*

He was borne in *Persia*, hee lived at the same time with *Samosatenus.*

Hee said that himselfe was borne of a *Virgin*, and that hee was both *Christ* and the *Holy Ghost.* The which that he might the better perswade others, he made choice of 12 of his *Disciples* and sent them to preach the opinion he maintained. *Euseb.*

ſeb. l. 7, *c.* 28. The Doctrine of the *Manichies* was compounded of many old *hæreſies.* As

1. That the ſoule of man is either the ſubſtance of God, or of the ſubſtance of God.

2. That warre is altogether unlawfull, and this their opinion made them to blame *Moſes* for waging warre. *Aug. lib.* 22. *contra Fauſtum. cap.*74.

3. That beaſts have not only ſence, but reaſon and underſtanding as well as men.

4. That there were two beginnings which are eternall, *viz God* and *Matter.* the one(ſay they) is good, the other bad, the one is light the other darkneſſe, and the Prince of darkneſſe the Devill they call *Ma-*

teriæ Principem, *i. e.* the Prince of matter.

5. That the body is evill by nature, for it came from the evill beginning, and ſo did fleſh, and therefore fleſh muſt not be eaten.

6. That the Devill is evill by nature, and ſo are all other creatures, for they were made of the bad God, and ſo bread is the Devills creature, wherefore it can bee no ſacrament of the Body of *Chriſt*.

7. That *Chriſt* was not a true man, nor came out of the *Virgins* womb, but he had a phantaſticall body; for (ſay they) it is not fit that ſo great a Majeſty, ſhould paſſe through the filth that is in a womans body.

dy. *Vincentius Lirinenſis.*

8. That there is no day of Judgement to come.

9. That the old Law is evill.

10. That marriages are unlawfull.

11 That ſins come from an evill minde, and therefore cannot bee avoided, for there are two minds in every man, a good and a bad mind.

The good mind they call a reaſonable ſoule, and this they would have to come from the good God; the bad minde they called the concupiſence of the fleſh, & this (ſay they) cam from the bad God, becauſe when ſins come from the bad mind wee have not free wil to hinder thē.

They

12. They did not admit of the Old Testament, nor receive the Apostles writings in the new Testament, but did call their owne opinions the Gospell of Christ. They did also boast of their owne particular illuminations from heaven, and that they could give the Holy Ghost.

Lastly they rejected all civill jurisdiction, affirming that marriage and the governments of Kingdomes, and of Common wealths were ordained by the evill God. *Euseb. lib. 7. cap. 31. Suidas. Epiph. Socrates. Aug. Niceph. Eccles. Hist. lib. 6. cap. 31.*

Heretikes in the fourth Century.

XXII

ARIUS, *and the Arians, Anno Dom.* 315. *or there abouts.*

He was a Prieſt of *Alexandria*, he taught,

1. That the *Son of God* was like unto *God* in name only, but not in ſubſtance. *Philaſt. de hæreſibus.*

2. That the *Father, Son, and holy Ghoſt*, are not of the ſame nature, power, and Majeſty. For the *father* alone is the inviſible *God*, and he alone is to be worſhiped. The *Son* may be called *God*, but he is a created *God*. He may be called the *Son of God*, but

but he is the *Son of God* by adoption, and not by nature, for ther was a time when he had no being at all.

2, That the *Son of God* was the first creature that ever *God* made, and was made of those things which have no existence, and is the most excellent, of all creatures.

3, That the *Son of God* is the Instrument of *God* his *father*, by whom he made all other creatures, but yet he doth not know his *fathers* Secrets, nor comprehend his nature and essence.

4. That the *Son* is not infinite as his *father* is, for when he converfed in the world with men he was not then in Heaven with his *Father*, and that the Kingdome

Kingdome of the *Son of God* ſhall end with the world.

5, That the *Holy Ghoſt* is a creature created of the *Son of God*, and doth know neither the nature or ſecrets either of the *Father* or of the *Son*, but is much inferior in nature and dignitie unto them both, and is their Servant and ſubject. *Auguſt. Amb. Athanaſius. Baſil, Hilar. Hierom. Socrates. Theod. Niceph. lib. 8, c, 5, 6. Caſſiodorus, Tripartitæ hiſt. lib, 1 c, 12, 13, 14, 15.*

XXIII

ARRIVS, *and the Aerians, anno 342. or near it.*

1. They would have no ſet dayes of *faſting*, but they thought

thought it fit that every one ſhould be left to his owne liberty to faſt when he himſelfe would, leſt they might bee ſaid to be under the *law* and not under *grace*.

2. They affirmed that *Biſhops* and *Prieſts* were not diſtinguiſhed the one from the other, but were equall both in degree and authority.

3. That none were to be received unto the holy *Communion* but they who were continent and had renounced the world. *Epiph. Aug. and Philaſt. de hæreſibus.*

DONATUS.

XXIII

DONATUS, *and the Donatiſts, about the year* 358.

1. They beleeved that the true *Church of Chriſt* was no where but in *Affrick*, and that there and no where elſe *Baptiſm* was rightly adminiſtred.

2. That the *Sacraments* were holy and Effectuall when they were received at the hands of holy men, and not otherwiſe.

3. That their *Sect* was without Sin. And

4. That they were not to have any Societie with them who had fallen into any Sin. *Aug & Optatus Mileuitanus.*

XXV

MACEDONIUS, *and the Macedonians, Anno.* 359, *or therabout.*

They ſaid that the *Son of God* was like the *Father* in *Subſtance* and in all things, but that the *Holy Ghoſt* was unlike unto the *father* and *Son*, and a meer Creature, yet they preferrd him before the *Angells.*

Ruffinus lib. 1 *hiſt, Eccl, cap,* 25, *Aug, lib, de Hæreſibus. cap,* 5, 2,

XXVI.

APOLLINARIUS *and his followers Anno.* 377. *or there abouts.*

1. That *Chriſt* in his Incarnation did aſſume a body without

a

a Soule, or if he had a ſoule, yet it was no reaſonable ſoule, but that *God* the word was inſtead of it.

2. Hee brought that body with him from *Heaven*, and made it of the ſame ſubſtance with his divine nature, and that this body when it came on the earth was paſſible, viſible and mortall.

3. That ſin is a part of mans eſſence, and that therefore if *Chriſt* had beene a perfect man hee muſt needs have beene a ſinner. *Gregor. Nazianz. in Epiſt. ad. Nectarium. Baſil. Epiſt. 72. Hieron. in Catalogo. Socrates. Sozomenus. Ruffinus.*

PRISSIL-

XXVII

PRISCILLIANUS *and his followers, Anno* 388. *or therabouts.*

Was a *Spaniard*, he gathered many *Hereſies* out of the writings of thoſe *Heretikes* who were before his time.

1. He and they were of opinion (with *Origen*) that the ſouſes ſin'd before their infuſion into the bodies.

2. They thought (with *Tatianus* and the *Encratitæ*) that the eating of fleſh was an uncleane thing.

3. With the *Gnoſticks* and the *Manichies* they made two *Gods*, one good and another bad. *ut ſupra.*

4. They confounded the *Per-*

ſons of the B. *Trinity*, *with Sabellius.*

5. They were of opinion (with *Bardeſanes*) that every man had his fatall Star, and that our bodies were compounded according to the operation of the twelve ſignes in the *Zodiack.*

6. They thought it no ſinne to ſwear and forſwear rather then to reveale the things they taught. *Aug. de Hæreſibus. & Hieron in Chronico.*

XXVIII.

JOVINIUS *& the Jovinians, An.* 395. *or neere about.*

He was a *Monke* at *Rome* contemporary with S. *Jerom*, hee and his tribe defended.

That

1. That it was lawfull for all men to eate all meates at all times, albeit they were forbidden by the eccleſiaſticall *Lawes. Aug. lib. de Hæreſibus ad quod vult deum, cap.* 82.

2. That in this life there is no diſparity of *merit*, nor any diſparity of glory in the life to come, but that all ſhould bee rewarded alike in *Heaven.*

3. That they who have a full and perfect faith when they are regenerate by *Baptiſme* cannot *ſin* any more after *Baptiſme.*

4. That the B. *Virgin* was carnally known of her husband *Joſeph*, after the birth of *Chriſt*, *Hieron. libris duobus contra Jovinianum. Aug. ut ſupra. Aquinas in*

in tractatu contra detrahent. Religion. cap. 6. Sabellicus lib. 9. Septim. Eneadis.

XXIX

ANTHROPOMORPHITÆ.

They lived & ſet abroach their Hereſies at the ſame time with *Jovinian.*

1. They thought that *God* had the forme and members of a man, becauſe that God is ſaid to have made *man* after his own *image* & likeneſs, *Gen.* 1. 26.

2. They ſeperated themſelves from the Church becauſe Uſurers and wicked men were ſuffered therein, *Theodoretus. lib.* 4. *Cap* 10, *Aug. ad quod vult deum Epiph. Niceph.*

HELVIDI-

HELVIDIUS, *and the Helvidians, Anno.* 395. *or near abouts.*

These were at the same time with the *Anthropomorphites*, and were called *Antidicomaritæ*, because they opposed the perpetuall *Virginity* of the *B. Virgin. Mary* the *Mother of God*; for they affirmed that shee had children by *Joseph* her Husband after the birth of *Christ*: and this they would prove *Mat*, 1, *ver*, *vult* wher *Christ is called the first born Son of the B. Virgin.* and *John* 2, 12, *and cap*, 7, 3, *Epiph*, *lib*, 3, *Tom*, 2, *Hieron cont*, *Helv*, *Aug*, *Her*, 84.

He-

Heretikes in the fift Century.

PELAGIUS, *and the Pelagians, Anno. Dom.* 405.

He was borne in *Great Britany*. He with his Scholars held theſe Aſſertions

1. That the nature of Man after the fall of our firſt Parents was Good, and not corrupted, Eſpecially the ſoule of Man, and therfore Infants were born without *Sin*, and needed no *Baptiſme*, but yet it was fit that they ſhould be baptized, that they might be honored with the Sacrament of Adoption.

2. That the luſt of the fleſh was no *Sin*, but a Natural good, and that *ſin* was not propagated unto mankind by generation, but by imitiation only; neither could Infants *Sin*, for all *Sin*, is voluntary.

3. That *Sin*, is not the *Death*, but the condition of Nature; *Adam* then ſhould have died if he had never ſinned.

4. That all men have free will by nature, not onely in all naturall and morall, but in all ſpirituall things.

5. That the beginning of our ſalvation is in our ſelves, and we may attaine grace of regeneration in *Chriſt* by our naturall faculties, if we aske, ſeeke, and knock for the ſame.

That

6. That *Faith* is a Generall worke of nature, and no speciall work of Grace, and perseverance in *Faith* is in our selves.

7. That the love of *God* and of our neighbour, and all our Christian Virtues are of our selves, and not of *God.*

8. That the *prayers* of the *Church* are not necessary, seeing whatsoever we pray for, we may obtain without *Prayer*; for *God* doth give his grace unto every one according to his own merits.

Lastly, that men needé not commit any *sin* except they will themselves.

Aug. lib. de Hæresib. ad quod-vult Deum cap. 88 & alibi & in libris & Epist. suis cont. Pelagianos. Hieron. in Epist. ad Ctesiphont. in.

Presp. de Ingratis. Hilarius Arelatensis. Maxentius cont. Hormisdam.

XXII.

PREDESTINATI, *Ann.* 414. *or thereabouts.*

They had this name given them because in their disputations upon *predestination* this was their assertion, *viz.* good works will doe men no good at all, if by *God* they be *predestinated* unto death and damnation; neither will bad workes hurt wicked men if by *God* they bee *predestinated* unto eternall life and Salvation. By which this their assertion they did hinder many men from doing good works,

and

and did ſtir up wicked men to heap ſin upon ſin. *Sigibertus in his Chronicles. Vincentius lib.* 19, *cap.* 5, *& Luceburgenſis.*

XXXIII.

NESTORIUS, *and his Diſciples, about the yeare* 427.

NESTORIUS, *Archbiſhop* of *Conſtantinople*, and *Anaſtatius* his *Prieſt*, *Theodorus Mopſuetanus* and the reſt of that moſt wicked ſect did teach (with *Cerinthus*) that the B. *Virgin* bare in her womb a meere *man*, who had onely the nature of a man, and was a man in his perſon, and that therefore the ſaid *Virgin* was not the *mother of God*, but

the Mother of *Christ*. Neither was the *Nativity*, *Passion*, *Resurrection*, or *Assension* of *Christ*, more then humane, yet (say they) the *Son of God* was united unto the *Son of man*, not *substantially*, by communicating unto him his *hypostasis* or substance, but *accidentally*, by *Habitation*, *Vnion*, *Operation* and *Participation*. By *Habitation*, for the *Eternall word* or *Son of God* dwelt in the *man Christ* as in his Temple, we find himselfe saying, *Dissolve this Temple, and in three dayes I will rayse it. Ioh.* 2, 19, wee have it prophesied of him *Esa.* 7, 14, *They shall call his name Emmanuel.* i. e. *God with us*, or God dwelling in us. And his best beloved Historiographer records of him.

The

The word was made fleſh and dwelt in us. Joh. 1. 14. By *Vnion* not onely of his will but of his love alſo; for the *Son of Man* was united both in his will and in his love unto the *Son of God*, they did will and love alwayes the ſame things, even as man and wife doe, who do love one another.

By *Operation*, for the *Man Chriſt* was alwayes the inſtrument which the *Word* or *Son of God* did uſe in the doing of all his great *Miracles*.

By *Participation*, becauſe the *Son of God* did give unto the *Son of Man* both his name and dignity, for he would have him to be called both *God* and the *Son of God*, and to bee adored of all

his creatures, not for his owne ſake, as he was the *Son of Man*, but for his ſake who was the *Son of God*, and who did communicate unto him both his name and dignity. *Socrates. lib.* 7, *cap.* 32. *Evagrius lib.* 1, *cap.* 2, &c. *Theodoretus lib.* 4, *de hæreticis fabulis.*

XXIV.

Eutiches, *and the Eutychiani, An.* 443.

He was *Abbot* of *Conſtantinople*, he with his aſſociates maintained theſe Hereſies.

1. That in *Chriſt* after his *incarnation*, there was and is but one Nature, and this one Nature was made of his *Divinity* and

and his fleſh, by the turning of the Divinity into the fleſh, and this Divinity of *Chriſt* was borne, ſuffered, and was dead and buried.

2. That the fleſh of *Chriſt* is not of the ſame nature with our fleſh, neither was the *word* or *Son of God* turned into true fleſh, but into fleſh in ſhew and appearance only, ſo that the *word* did rather faigne himſelfe a *Man*, who was borne and died, then that he was borne and died indeed. For (ſay they) it ſtood not with the Majeſty and excellency of *God* to become true fleſh, or to bee borne, to ſuffer, and to die indeed and truth.

Flavianus in Epiſt. ad Leo. *Leo*

Papa in Epist. ad Leo Imper. Theod. lib. 4, de Hæreticis fabulis. Evagrius lib. 1, cap. 9. & lib. 2, cap. 4, & 16. & alibi.

XXXV

THEOPASCHITE, *An. 476.*

Petrus Gnapheus Bishop of Antioch was the author of this *heresy*. Hee and his sect taught that *God* was crucified, and by *God* they understood the whole *Trinity. Evagrius lib. 3, cap. 8, and 16. & Theodoret in Collectaneis.*

XX.

MONOPHISITÆ.

There were another sect of the *Theopaschites*, called *Monophisitæ*, because they affirmed that

that there was but one *Nature* of the *Word* and his *fleſh*, after the ineffable *Union* therof, which made them alſo ſay (with the firſt ſort) that *God ſuffered and was crucified. Niceph. lib.* 18. *cap.* 52. *and* 53.

Heretikes in the ſixt Century.

XXXVII

APTHORDOCITÆ, *Ann Do.* 536 *or thereabouts.*

They were of opinion that the fleſh of *Chriſt* tooke of the Bleſſed *Virgin* was incorruptible before his paſſion; Wee (ſay they) carry about us by neceſſity of nature the affections of

of nature, as Hunger, Thirſt, Wearineſſe, Anguiſh, and the like, but *Chriſt* who ſuffered of his owne acord was not ſubject to the ſame Lawes of Nature with us. *Niceph. lib.* 17. *cap.* 29. *Greg. lib.* 10, *Epiſt.* 55.

Heretikes in the ſeventh Century.

XXXVIII.

SERGIUS, *the Author of the Monothelites. Anno* 604. *vel circ.*

The author of the *Monothelites*, he was *Patriarch* of *Conſtantinople*, and taught that there were two wills in *Chriſt*, a *divine* and an *humane will* before the *Vnion* of his natures, but after

ter the *Vnion* hee had but one will and one nature, whence it came to paſſe that the Divinity ſuffered thoſe things which did belong unto the humanity, and the humanity did appropriate unto it thoſe things which did belong unto the Divinity. *Niceph. Lib.* 18, *cap.* 54.

XXXIX.

SERGIUS, *the Maſter of Mahomet. An.* 630. *vel circ.*

Some contend that hee was the ſame with the former, but whether hee were or not hee was author of two Hereſies, the *Minothelites* and the Mahumetans, wherefore let him (at leaſt his name) ſhall ſtand in the

the front of them both. He was a monk, he embraced, the Heresie of *Arius* and *Nestorius*, for which he was banished. Hee comming into Arabia fell acquainted with *Mahomet* the false Prophet, him hee taught to misinterpret many places both in the old and new Testament, out of which false interpretations of theirs, they did coine a new Religion, which was neither wholly Christian, nor wholly Jewish, but was compounded of them both, rejecting in both Religions those things which they disliked: and this newest Religion is called *Mahumetisme*. *Pomponius Lætus. Johan. Baptista Egnatius.*

Hee in Arabia among the Ha-

Hagarenes and Saracens was both a King and a Prophet.

Hee denied the Trinity with *Sabellius*: he ſaid it was ridiculous to thinke that Chriſt was God, and therefore with *Arrius* and *Eunomius* hee taught him to be a creature, and with *Carpocrates* to bee an holy Prophet.

Hee maintained with *Cedron* that it was impoſſible that God ſhould have a ſon becauſ he had no wife. Hee denyed with the *Manichies* that Chriſt was crucified, but ſaith hee, one was cified in his place who was very like him. With the *Originiſts* he wil have the Divels to be ſaved at the end of the world, & with the *Anthropomorphites* hee will have God to have the form and members

members of a man, with *Cerinthus* hee places the chiefeſt felicity of man in bodily pleaſures, and with *Ebion* hee doth admit of Circumciſion, and with the *Encratitæ* hee forbids the uſe of wine. Firſt hee ſaith that the *Alcoran* was made of the Holy Ghoſt, and their ſins ſhall never be forgiven who believe it not, as alſo that Chriſtians and Jewes who contradict it, cannot be ſaved.

2, In his *Alcoran* he maketh Friday his Sabboth day, permitteth a man to have 2. 3. or 4. wives, forbiddeth the eating of ſwines fleſh; teacheth that beaſts ſhall riſe againe at the laſt day as well as men, and that Baptiſme is not neceſſary.

Cir-

Circumciſeth none before they be ſeven or eight yeers old.

3. He denieth that the Euchariſt is to be kept in remembrance of the death of Chriſt, for Chriſt (ſaith He) was not put to Death, but he affirmeth that this Euchariſt is of God, and that it hath great force to confirme thoſe who receive it reverently in faith and good workes, as alſo that they are damned who commit any great ſin after the receiving of it.

Hee hath his religious men, who preach, and expound the *Alcoran*, who are called *Muphtii*, *Cadii*, and *Telemeani*.

Mahomets Heaven.

The bleſſed Mahumetanes (he

he ſaith) ſhal live under the ſhadow of the beſt trees: they ſhall bee cloathed in ſilke apparrell, and adorned with goodly Rings, Chaines, and Bracelets of Gold and precious ſtones. They ſhall eat the ſweeteſt fruits, and the daintieſt foules, and their drinke ſhall bee the beſt wine, the which ſhall neither cauſe drunkenneſſe nor headach, they ſhall lie on ſoft bedds and pillowes, and their bedds ſhall be covered with the faireſt Tapeſtry. They ſhall have to their wives moſt beautifull Virgins, which ſhall caſt their eyes on none but their husbands, whom they ſhal love alone. In theſe pleaſures ſhall they live for ever.

Maho-

Mahomets Hell.

They who believe not the *Alcoran* shall be punished in Hell, and be there tormented for ever with Pitch, fire, and Brimstone: they shall eat such meates as shall put them to great pain, and the drinke that they shall drink shall bee made of divers kindes of fire.

Ricoldus in his computation of the Lawes of *Mahomet*. *Bartholomeus Hungarius*. *Iohannes de Turrecremata*. and *Gulielmus Postels* in their bookes against the Mahumetans, Saracens, &c.

And in the Alcoran Translated out of the Arabick into the Latine tongue by *Theodor. Bibliander*.

Here-

Heretikes in the eight Centurie.

XL.

Albanenses, *An.* 796.

He taught,

1. That the old Teſtament came from an evill God, and the new Teſtament from a good God.

2. That God did not create new ſoules, nor infuſe them into mens bodies, but they went from body to body, *viz.* ſo ſoon as a man dieth, his ſoule goeth into another body, and giveth life, ſenſe, and motion unto it.

3. That there is no Reſurrection of the Body, and that the

the generall Judgement is already paſt.

4. That before the Incarnation of Chriſt, there was no good man, no not *Adam*, *Moſes*, or any of the Prophets.

5. That ther are no Hell Torments, but only thoſe that wee ſuffer in this world.

6. That the world ever was and ever ſhall be in the ſame eſtate that now it is.

7. That God hath no preſcience of any evill, but cometh to the knowledge of it by the Devill.

Antonius 4, Parte Summæ Tit: 11. cap. 7.

In the 9, 10, and 11, Centuries, there is mention made of few or none Heretikes but Berengarius, *and even him the reformed Churches affirme to have taught the truth.*

Heretikes in the twelfth Centurie.

XLI

Petrus *de Bruis &* Henricus, *An. 1124. or thereabouts.*

Their Schollers were called *Petrobusians* and *Henricians.*

They taught,

1. That infants can have no good by Baptisme because they want reason and faith to believe the word of God, which

is

is preached unto them.

2. That thoſe infants which are baptiſed muſt bee baptiſed againe, when they come to yeares of diſcretion.

3. Thirdly that the ſupper of the Lord is not to bee given to men in theſe dayes, for it was once given by Chriſt himſelfe unto the Apoſtles only *Bernard. Epiſt.* 148. *& Petrus Abbas Cluniacenſis.*

XLII.

PETRUS ABELARDUS, *Ann.* 1143. *or thereabouts.*

Hee was a French man, in a French Synode convicted of theſe Hereſies.

1. That the whole nature and

and essence of God may be comprehended by the Reason of man, and whatsoever God doth, he doth it by a Naturall Necessity.

2. God is not the Author of all Good, neither can the Saints in Heaven see his Essence.

3. There is somthing else besides the Creator and the Creature, and that is eternall.

4. The holy Ghost is not of the same Substance with the father, but he is the Soule of the world.

Platina: Bernardus Clarevallensis, Frisingensis, & Petrus Pergamenus, his Table annexed to the workes of *Aquinas.*

Heretikes in the thirteenth Century

ALBIGENSES, *Anno* 1200.

Their hereſies began to ſpred firſt in the City of *Tolouſe*, in *Narbon*, in *France*.

1. That ther are two beginnings, God and the Devill: God created the ſoules of Men, and the Divell the bodies.

2. To go to Church and to pray there, will doe us no good.

3. The ſoules of the dead doe goe into the bodies of beaſts and Serpents, if men doe Live ill; but if they live well, then they goe to the bodies of Princes and great men.

4. That the Church ought not to poſſeſſe any thing in proper but in common only.

Lucelburgius : Antoninus: Vincentius, & Cæſarius Ciſt. in dial.

ALMARICUS, XLVI.

He was a French Man,& commenced Doctor at *Paris*, he held

1. That God ſpake as well in *Ovid*, as in *Auſten.*

2. Ther is no Reſurrection of the body, no heaven, no hell, but he who hath the knowledge of God within him, he hath Heaven within him,& he who hath great ſins within him, hath hell within him.

3. *Adam & Eve* ſhould never have been married, If they had continued in the ſtate of Innocence, neither ſhould there

have

have been any difference of Sex betweene them, but mankind ſhould have increaſed as Angells doe.

4. God cannot be ſeen in himſelfe, but in his Creaturs, as light is ſeen in the aire.

Cæſarius Ciſterienſis lib. dial. diſtinct. 5. Lucelburgius Ganquinus, Vincentius.

Heretikes in the fourteenth Century.

XLV.

BEGARDI *and Beguinæ, Anno.* 1314.

Begardi, were Monks which kept in Low *Germany*, and *Beguinæ* were women that lived

here in a Nunnery, as long as they themſelves would, for they made no expreſſe vow to forſake the world.

1. They held, that men may in this life bee as happy as they may bee in Heaven, *i. e.* they may come to ſuch perfection, that they may be in this world without ſinne, and attaine that meaſure of Grace, that they cannot increaſe in grace.

2. That the ſoule of man is bleſſed in its ſelfe by nature, without the grace of God; and therefore it needeth no light of glory to enlighten it to ſee God, that in the ſight and fruition of him it may be bleſſed.

3. To kiſſe a woman when nature doth not incline unto it, is

is a great ſin; but to lie with a woman when nature and the luſt of the fleſh provokes, is no ſin.

4. A man having attained unto the State of perfection, is not ſubject to any law of man, neither is hee tied any more to faſt, and pray to God. *Alphanſus lib. 2, de planctu Eccl. Bernar. Bartholomeus Caranza in ſumma Concilior.*

Heretikes in the fifteenth Century.

XLVI.

ADAMITÆ.

There were two ſorts of *Adamitæ*; one had their name gi-

ven them of one *Adam*, who lived in the ſecond Century. Whenſoever (ſaith *Epiphanius*) theſe met together at prayers, or on any other publike occaſion, they were naked. Their Churches were hot houſes, under the ground: before they went into their Churches, every one of them did put off their cloathes in a roome by the Church doore. If any had committed any ſin, they would not admit him any more into their congregations; for they ſaid, that he was *Adam*, who had eaten of the forbidden fruit; and therefore deſerved to bee thruſt out of Paradiſe, *i. e.* to be put out of their Church; for they thought their Church

to

to be Paradiſe, and themſelves to bee *Adam*, and *Eve*. *Epiph. Hæreſ.* 52.

ADAMITÆ, *An.* 1414.

The ſecond ſort of *Adamites* had their name of one *Pickard*, who going out of *Gallobelgia* into *Bohemia*, became an *Adamite*, and renewed the former Hereſie of the *Adamites*; hee at his firſt comming into *Bohemia*, did draw great multitudes of men and women after him, whom hee commanded to goe naked, and theſe hee called *Adamites*, theſe hee perſwaded that hee was the ſon of God, and willed to call him *Adam*.

This *Adam* was content that

his *Adamites* ſhould have the company of what men and women they would, ſo that firſt his conſent was obtained. If a man were in love with any woman, he came with her hand in hand unto *Adam*, and ſaid I am in love with this woman; then ſaid *Adam*, take her unto thee, goe together, increaſe, and multiply.

And becauſe *Adam* and *Eve* were naked before they ſinned, therfore they goe naked; and for that *Adam* did not know *Eve* untill he had ſinned; therfore they account it a ſin to marry, and are perſwaded that Marriage had never been, if *Adam* had never ſinned. They celebrate their Sacraments naked,

and

and man and Woman accompany together naked, and they think as the old *Adamites* did, that their Church is Paradiſe

Æneas Silvius in lib. 4. de origine Bohemorum. cap. 41.

Heretiks in the ſixteenth Century.

XLVII

Anabaptists, *An.* 1522.

About this time (ſaith *Sleidan* ſpeaking of theſe *Anabaptiſts*) there was a ſect of certain men, who ſaid that they had talked with God, and that hee had commanded them to kill all wicked men, that only good and godly men might live

and governe the world.

Of these *Anabaptists* there were many kinds, and all of them professe such Doctrine, as is neither to be endured in the Church, or Common-wealth, or in the government of the household.

First Anabaptisticall Articles not to bee suffered in the Church, are,

1. That Christ did not assume the flesh of the Virgin *Mary*, but brought it with him from Heaven.

2. That Christ is not true God; but that hee is the best of all Saints, because hee received more gift of the Holy Ghost then they.

4. That infants unbaptised, are

are no ſinners in the ſight of God, but are juſt and innocent, and by this their innocency, they are ſaved without Baptiſme.

5. That infants are not to be baptiſed untill they have reaſon and diſcretion, for the children of Chriſtians are holy without Baptiſme, and the children of God.

6. That that is no true Chriſtian Church, in which any ſinners are to be found.

Laſtly, that no ſermons are to bee heard in thoſe Churches, wherein Popiſh Maſſe hath beene.

Secondly, Anabaptiſticall Articles not to bee ſuffered in the Common-wealth, are.

1. That

1. That the office of the Magistrate pleaseth not God, neither can any Christian with a safe conscience be a Magistrate, neither ought any subject to implore the aid of the Magistrate for his defence.

2. That a Christian may not safely use any oath at all, neither ought any subject to take any oath of allegeance unto his Prince, nor sweare or promise any fealty or obedience.

3. That the Magistrates living in the time of the New Testament, may not with a safe conscience put to death or punish any Malefactors.

Lastly, Anabaptisticall articles not to bee suffered in the Oeconomy or houshold government.

1 That

1. That a Godly man may not with a safe Conscience have any goods of his owne but whatsoever goods he hath, he must make them common.

2. That a Christian man may not be a victualler, nor a Merchant, nor make any weapons.

3. That it is lawfull to divorce the husband and the wife if they be not of the same Religion, and to marry them unto any other Persons that doe not discent from them in Religion.

Lib: concordiæ. Sleidan. Schlusselburgius Tom. 2.

XLVIII.

GASPER SUENCFELDIUS, *& his disciples. Anno.* 1527

Hee came of a Noble family in *Silesia*, and was a man of good parts before hee fell into these Heresies.

1. That the outward Ministry of the word is not necessary, neither doth outward Baptisme further regeneration; neither in the Lords Supper are the body and bloud of Christ exhibited in the bread and wine.

2. That the humain nature of Christ is no creature, but after his resurrection was every way equall unto his divine nature.

3. That

3 That the Ministry of a vicious Priest or Minister is not effectuall unto the salvation of his Auditory, although he preacheth never so well, or administreth the Sacraments according to the institution of Christ. *Lib. Concordiæ, Bucolcerus, and Schlusselburgius, Tom.* 10.

XLIX.

The new SAMOSATENIANS. *An.* 1532.

The Author of this sect was *Michael Servetus*, his followers were *Georgius Blandrata*, *Franciscus David*, and many others in *Transilvania*; their opinion is compounded of many ancient Heresies, as

1. In

1. In God there is no distinction of persons. *Servet. lib. 5, Trin. pag.* 189, *& ministri Transilvani. lib.* 2. *cap.* 4. and this was the Heresie of *Sabellius, Samosatenus*, and many others, *ut supra.*

2 Christ before his incarnation, was nothing but an *Idea* in the mind of God. *Servet. lib.* 3, *Trinit. pag.* 92, and this was likewise taught by *Cerinthus* and *Ebion, Irenæus. lib.* 1, *cap.* 25. and 26, as also by *Samosatenus. Aug. Heres.* 44, *and* 45.

3. The Divinity that Christ hath, was communicated unto him by God, not by eternall generation, but by the unction of Grace, and by inhabitation: and thus Christ may bee called God, but he is a made God, and

hee

hee is a temporall, but no eternall God. *Blandrata diſput. 6. Alba. & miniſtri Hungarici. lib. 2. cap. 7*, and this was part of the Hereſie of *Neſtorius* as wee may ſee in *Theodoret. lib. 4, here. fabularum*, and in other Heretikes, *ut ſupra.*

L.

The new Arrians, *Ann. 1534. or thereabouts.*

Theſe came from *Valentius Gentilis*, who was one of the ſchollars of *Servetus*,

they taught.

1. That there are three eternall ſpirits, the Father, Son and Holy Ghoſt, which differ in number and eſſence, *Val Gentilis Protheſi*, 20, and 23, and this is

this is also recorded by *Aretius* in his history of the punishment of *Val. Gentilis*. This was the opinion of the Hereticks called *Feratæ*, in *Theodoret. lib.* 1, *cap.* 18. *hæreticarum fabularum*, and of *Johanus Philoponus* the Heretike *Niceph*, *lib.* 18. *cap.* 48.

2. They taught that these three Persons were not equall, but that the father was far above the other two, so that he might be called *Essentiator*, and the other two *Essentiati. i. e.* he that had his essence of himselfe alone, and the other their essence from him. *Gentilis lib. Antidoto* 3. *fol.* 26. wher he saith, that it is the property of the Father to be called the one & only God; And so the new

Tri

Tritheites went from *Philiponus* to *Arrius*, for *Arrius* was the first that Taught that the father was lesse then the sonne. *Epiph. hæres. 69.*

3. They say that the Son of God was not of nothing, neither that he was begotten in time, but from all eternitie of the substance of his father, *Gent. Prothes* 11 12. And this was the opinion of the New *Arians* in *Austins* time. The later *Arrians* granted that the Son was eternall with the father, albeit *Arius* was of another mind. *Aug. lib. 6. Trin. cap.* 1. *& lib.* 1. *Trinit. Maximus* doth confesse as *Aug*: there saith, that the son was not of nothing, but was begotten of the substance of his father. And this

this was the judgement of the Councell held at *Ariminum*. *&c.*

Post-Script.

AND now, Sir, I could wish that these Heretikes survived only in Paper, but alas they are all lived over againe, though they seeme not at this resuscitation to have so bright ascendants as at their birth, for then many approved wits, and persons of reverend name were gi-

ven over to believe these lies, now few besides narrow indigested souls run after them: a providence that promises they will the sooner find their graves, for the vulgar are still as covetous of novelty, as of your commands is

Sir,

Your most humble Servant

R. B.

FINIS.